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# AMAA

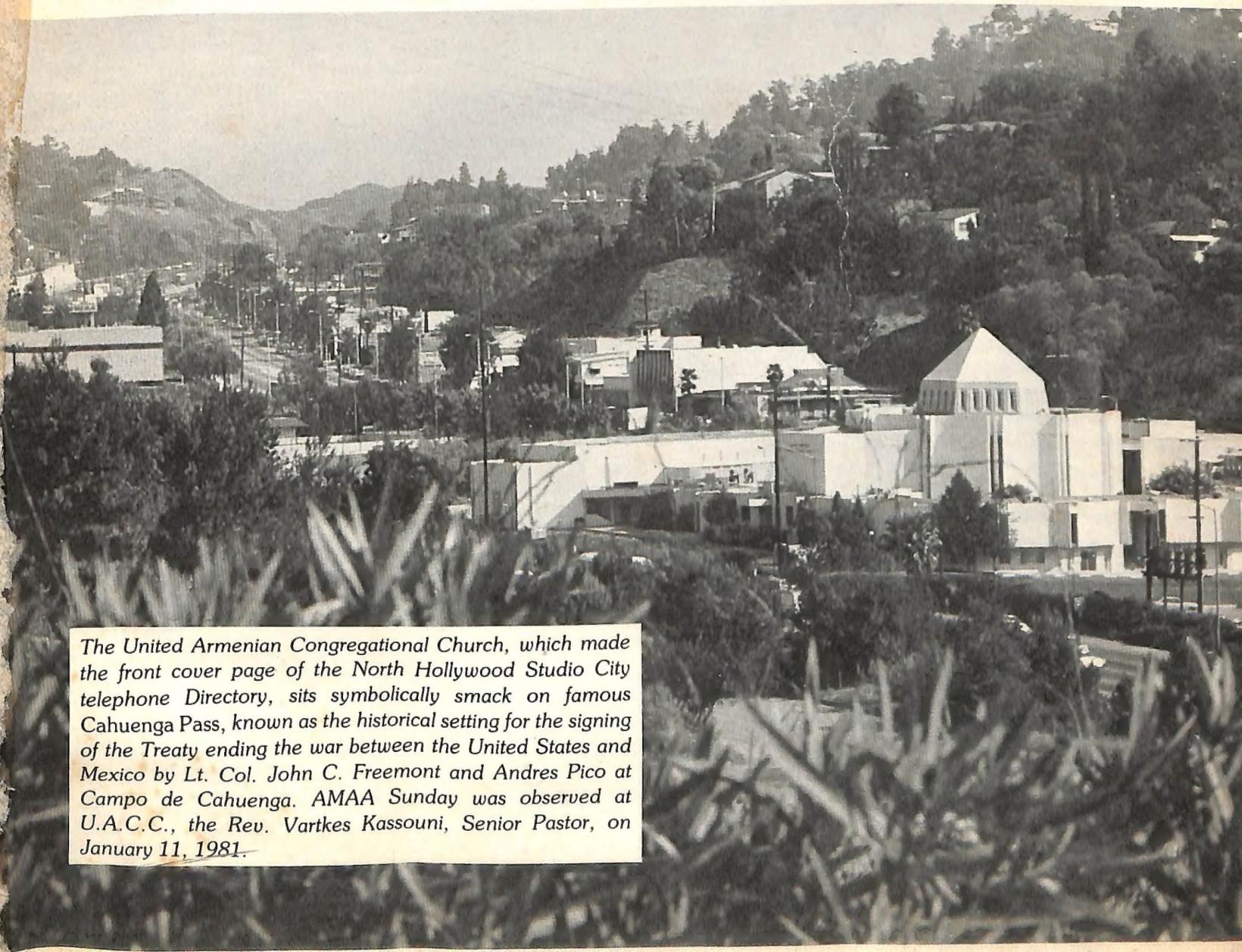
## News

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*The United Armenian Congregational Church, which made the front cover page of the North Hollywood Studio City telephone Directory, sits symbolically smack on famous Cahuenga Pass, known as the historical setting for the signing of the Treaty ending the war between the United States and Mexico by Lt. Col. John C. Freemont and Andres Pico at Campo de Cahuenga. AMAA Sunday was observed at U.A.C.C., the Rev. Vartkes Kassouni, Senior Pastor, on January 11, 1981.*

## VARTANANK AND THE A.M.A.A.

- G.H. Chopourian

On February 24th of each year the Armenian communities all over the world observe **Vartanank Day** just as Americans celebrate the birthdays of February-born greats such as Abraham Lincoln (Feb. 12) and George Washington (Feb. 22).

Vartan Mamigonian, the most famous among Armenian heroes, earned a unique place in history and won the hearts of Armenians because he defended Armenia against the strong and powerful Persian Empire. There were several political reasons for the war. But for Armenians the main cause was the threat posed to their Christian faith.

Under King Dirtad, who was influenced by the Christian life of Gregory the Illuminator, the nation of Armenia had declared in 301 A.D. Christianity to be the State religion. Within the short space of 100 years, the nation had embraced Christianity so strongly that in 401 A.D. it refused to surrender to Persian threats of invasion if the State of Armenia refused to accept Zoroastrianism, a religion related to fire worship, as its official State religion. Thousands of Armenian soldiers fell as heroes of **Vartanank Day**. The battle was lost, but a score of years later, defeat was turned into victory when Persia was forced to sign a treaty favorable to Armenia which assured freedom of worship.

These two important facts of history were repeated 1,514 years later when the Ottoman Empire attempted a Genocide of Armenians in 1915. The Christianity Armenians embraced in 301 and their refusal, similar to their refusal in 401, to change their faith to Mohammedanism was the primary motivating cause for the atrocities inflicted on the Armenians by the Turks during the years 1915-1918, resulting in the death and destruction of more than 1½ million people.

The spirit and courage of Vartan has been a strong incentive for Armenians to stand by their faith through the ages and to stubbornly hold on to their heritage. As in the past, Armenians continue to retain a strong Christian faith.

But, as fire is kept lit by adding fuel or firewood, faith too must be refurbished in individuals' lives for spiritual experience cannot be inherited. It is learned. So it should be taught. Religious faith should not always be stimulated as a result of traumatic historical events. It should be learned daily through close relationship with our Lord and Master, Jesus Christ, who was sent into this world by His loving Father to give His life as ransom for the redemption of the world and to have the redeemed become witnesses for Him. Neither is compassion, love, concern for people inherited capacity. They are learned in each generation anew, and prospects for greater learning is enhanced for those who are in Christ.

I am sometimes asked if AMAA recognizes the importance of Vartanank and what it does to highlight its value. Yes, The Missionary Association believes in the sacrifices made in 401. It believes in the primacy of Christian faith and has called itself a missionary association.

Throughout its history of 62 years, the AMAA has acted as an *ENABLER* to promote the spiritual life of our people. It is not creator of projects itself; rather, it finds resources to support missionary, social, intellectual and educational projects

for the betterment of all Armenians through its agencies. Therefore, the AMAA works with the Armenian Evangelical Churches all over the world. For example, Arpine Aghabegian, financially supported by the AMAA, works in Iran among Armenian youth. She has reported the revitalization of the spiritual life of young people many of whom have accepted Christ as their personal Savior. In one of her many reports, Arpine wrote about 62 children between the ages of 6 to 13 who had attended a Daily Vacation Bible School in the summer at the Holy Spirit Church in Mejideh where they participated in worship, learning of Scripture, hymns and praying and playing together. The children also acted out some of the miracles of Jesus Christ and finally went home. One child, whose home Arpine visited, was heard playing the organ and singing hymns. She said to Arpine: "I've brought our D.V.B.S. here to the house because all we did with the group was sweet and touching." The child's mother, excited with the new style of life her 13-year old child had achieved said, "My daughter has made the good habit of praying every night before going to bed and saying grace before each meal. She is helpful now and undertakes responsibilities." Arpine reports the words of a 10-year old to his classmates: "Friends, do you know that God is in our classroom now. Believe me, I feel that He is very close to me although I can't see Him. God is here and when we go home He walks with us on the way and keeps us from all kinds of danger." Here's grounding in Christian faith which can overcome all troubles and temptations. The AMAA *ENABLES* Arpine to strengthen the faith of our youth.

Evangelism work is also being carried on right here in the United States. The AMAA provides substantial support to the work of the Armenian Evangelical Social Service Center in Greater Los Angeles where Mr. Hratch Baliozian, who directs the work, meets the needs of newcomers. The Rev. Abraham Jizmejian is engaged in adult evangelism and Mrs. Hasmig Donabedian Collier works with children and their mothers. Mrs. Collier, who has a program every day in the week involving Bible classes for teenagers, Sunday School for children, elementary English courses for teenage girls and boys as well as Bible studies for the ladies is excited about the good result of their work. In speaking about the Sunday School class she conducts in the South Hollywood Presbyterian Church for some 35 children, she states: "These children have New Testaments and love to read God's word. It is wonderful to hear them whisper to each other: 'Do you remember the lies we used to hear in Armenia that we had to pray to Lenin and Stalin to have some chocolates and candies. We have now found the One who gives us everything – Jesus Christ.'"

Yes, the AMAA does not create projects of its own but acts as an *ENABLER*. All the resources that it receives from generous contributors are utilized for more than 20-25 projects throughout 13 countries which are supervised and managed by churches, organizations, or committed individuals. These projects include education, evangelism, church life, relief, publication of Christian literature, orphanage assistance, etc. A very specific project that is most visible is Haigazian College. The AMAA, an *ENABLER*, has set up Trustees and

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## NEWSMAKERS

### MRS. ADA BARKER, MISSIONARY TO ARMENIANS OF HADJIN

Mrs. Ada Barker, who was missionary to Armenians in Hadjin, achieved the distinction of becoming 105 years old on August 8, 1980.

For the occasion, a special birthday party was organized with the efforts of Ambassador Set Momjian, AMAA Board member, as a tribute of thanks from the Armenian Missionary Association of America. Ms. Darcy Serian, Clerk of the AEUNA, was also present and had worked very hard for the occasion.



l. to r. Darcy Serian, Ada Barker, Theodore Barker (her son), Set Momjian.

### MOSES H. NAHIGIAN PROPOSES A NEW SOLUTION TO THE ARMENIAN QUESTION

The Reverend Vartan Hartunian issued a Press Release of Mr. Moses H. Nahigian's "I Have a Practical Dream" which appeared in the Jan. 8 issue of The Armenian Reporter. The release was an open letter to The Armenian Assembly and the Honorable Set Momjian by this veteran of the First World War who is in the 500-men photograph. He proposes that the demands of the Armenians ought to be:

*"Return of part of our former lands by action of the United Nations through the United States Congress, with the help of friendly senators and representatives Senator Edward Kennedy, Senator Paul Tsongas, Senator Robert Dole, Speaker of the House Tip O'Neil, Congressman Danielson. Congressman Charles "Chip" Pashayan.*

*In order to work through the United Nations, we Armenians need a strong union of all of our organizations: The Armenian Apostolic Church, the Armenian Catholic Church, the Armenian Evangelical Union, AGBU, AMAA, Armenian Assembly, Tashnags, Ramgavars. To accomplish this unity, a neutral person should be appointed to initiate the work of the organization."*

Our prayers are with you Mr. Nahigian that your proposal may find its rightful consideration.



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### The Inspirational Corner

#### TRANSFORMING SOCIETY

*The God and Father of Jesus Christ has placed Christians on earth to transform society. However, this transformation will never take place until:*

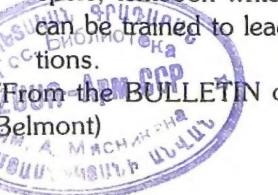
1. The Church humbles itself, repents of its sin, and joins together as a mighty army.
2. God's people call upon Him in earnest prayer for a powerful revival in

our land.

3. Christians use every means at their disposal to persuade men and women to surrender their lives to the Lordship of Jesus Christ. A changed society calls for transformed lives.
4. Christians educate their youth in schools which teach a biblical life-style and the Lordship of Jesus

Christ in every facet of life. To do this, a source of educational thought, centered on Jesus Christ and the Holy Bible, must be established where educators, curriculum developers, textbook writers, and scholars can be trained to lead future generations.

(From the BULLETIN of First Church, Belmont)



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## NEWSMAKERS

### FATHER-DAUGHTER APPEAR IN SAME ISSUE OF "THE BELIEVER"

An article appeared in the August, 1980 issue of the Albany based "The Believer" (Vol. 1, No. 9), a paper by born-again Christians for born-again people. The first story was about the life and faith of Mr. Yervant Kutchukian, father of Sylvia Kutchukian.

From early childhood Yervant was caught in the Turkish atrocities against Armenians and then faced grave problems and difficulties as a result of the flow of politics. He escaped from Oufra, with his father and brother; built a prosperous business; met and married Rev. Melkonian's daughter, Elise Melkonian; succeeded well in business; lost everything under the Nassar regime; built a business in Lebanon; lost the family house to the guerilla revolutionaries in the fifties; immigrated to the United States and built another business; in the mid-1970's saw his business destroyed again. Undaunted, he is still in business at 77 as a consultant to a firm in Alexandria, Egypt. In the words of the author of "The Believer":

"What is remarkable about this man's life is that through all the strife and difficulties his faith never wavered or changed; he preaches as a layman in season and out of season whenever he finds a pulpit."

Mr. Kutchukian's daughter, Sylvia, a born-again Christian, is a dramatic soprano and uses her talents for evangelism as well. Miss Kutchukian has been on the staff for several years of the St. Nerses Program of Deacons' Training and Liturgical Music. She finds the direc-

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Managers who keep the College going. In this as in its efforts to (1) broadcast the Good News, (2) witness for Christ, (3) lead to changed lives, (4) provide counseling and social services, (5) give financial help to the needy and (6) to strengthen the spiritual and moral life of our people, the AMAA acts as an ENABLER - makes it possible for volunteers and/or paid workers to perform beneficial Christian services to our people.

Vartanank held to the principle of freedom of faith in worship. It is a sound principle upon which we want to build

tor to be a committed Christian with definite evangelical leanings and has seen several youth in the program to come to know Christ in a personal way.

We are thankful to God for the ministry of father and daughter.

### THE REV. TATEOS MICHAELIAN INSTALLED

The news from the Armenian Evangelical Church of Tehran reveals that the Rev. Tateos Michaelian was officially installed as Pastor of that congregation. The service of installation was performed on Sunday, November 30, 1980 in St. John's Armenian Evangelical Congregational Church.



The Rev. T. Michaelian kneeling to receive the benediction

This arrangement has been made because the Rev. Nerses Khachadourian, Pastor of said church for a long time, has decided to retire and join his wife who had preceded him to the United States on the anticipation of his retirement.

We are confident that our evangelical communities around the world will pray for the Rev. Michaelian's effective ministry.

### THE REV. ROGER MINASSIAN INSTALLED

On Sunday, January 11, 1981, the Rev. Roger A.D. Minassian was officially installed as pastor of the Pilgrim Armenian Congregational Church of Fresno, California, in the presence of a capacity crowd and with 15 different participants representing the United Presbyterian Church, the United Church of Christ, AEUNA, AMAA and the local Armenian Presbyterian Church. The Rev. G. Diran Minassian was privileged to address the congregation as the pastor's father. The AMAA was represented by Dr. G.H. Chopourian and with the presence of the President of the AMAA, Mr. George Philibosian.

### DR. BYRON V. HARTUNIAN OPENS HIS OFFICE FOR ORTHOPEDIC SURGERY

The bulletin of the First Armenian Church of Belmont, Mass. revealed that Byron V. Hartunian, Orthopedic Surgeon, has announced the opening of his office in Cambridge, Mass. Dr. Hartunian will be on the staffs of five area hospitals in addition to his practice. He is a 1975 graduate of Tufts University School of Medicine with 3 1/2 years of training in orthopedic surgery at Tufts-New England Medical Center Hospital.



Dr. and Mrs. Byron Hartunian

today. We'll continue to move forward to make Christ known to our people. In that way, the AMAA and Vartanank are identified; become mutually inclusive.

The mentor of Alexander's son said to him when the youth found mathematics was difficult: "There is no royal road to Geometry." Neither is there an easy road to the upbuilding of the moral fiber of our people. The upbuilding needs to be done by the difficult process of teaching the Scriptures to every new generation.

Towards this end we in the AMAA circles seek the prayer of all the faithful so that we may be more successful in our efforts.

He will be establishing a general orthopedic practice with a special interest in joint replacement surgery and sports medicine.

Dr. Hartunian is the son of the Rev. and Mrs. Vartan Hartunian of Belmont, Mass.

While an undergraduate at Tufts University, Byron was elected to the *Phi Beta Kappa Society* and during medical school he was elected to the honorary medical society, *Alpha Omega Alpha*.

The AMAA Board takes this opportunity to congratulate Byron and to wish him a successful medical ministry.

### DR. CARNEGIE SAMUEL CALIAN, P.T.S. PRESIDENT



Dr. Carnegie S. Calian

Dr. Carnegie Samuel Calian was appointed President of the prestigious Pittsburgh Theological Seminary, one of the major Presbyterian seminaries in the U.S. He took office on February 1, 1981. This appointment was the consummation of 21 months of search by the P.T.S. Search Committee after the retirement of Dr. William H. Kadel in December, 1978. Just prior to this post, Dr. Calian had completed 17 years as Professor of theology at the University of Dubuque.

His illustrious background covers many areas, namely, teacher, pastor, author. In addition to his many academic papers and magazine articles he is the author of such books as *The Gospel According to the Wall Street Journal*, *Today's Pastor in Tomorrow's World*, *Biblical Direction Through Life's Passages*, and most recently, *For All Your Seasons*.

The AMAA take great pride in Dr. Calian for all his achievements and extend to him congratulations and best wishes in his new post of President of Pittsburgh Theological Seminary.

## ARMENIANS ON THE FOREFRONT FOR JESUS

### A. MISSIONARY OUTREACH IN HOLLYWOOD, CALIF.

#### 1. Armenian Evangelical Social Service Center

The work of the Armenian Evangelical Social Service Center in Hollywood is in the area of meeting the physical, psychological and spiritual needs of the newly-arrived immigrants to California from Armenia, Lebanon and other parts of the Middle East. These needs are varied and extensive, involving the time, services and resources of many interested and self-giving individuals who believe dividends will accrue to the nation.

Mr. Hratch Baliozian and Mrs. Marjolane Sassouny try to meet needs such as job placement, immigration matters, welfare arrangements. They have dealt with no less than 3,500 cases in the last three years.

#### 2. Hasmig Donabedian Collier's

assignment is evangelism for youth and women primarily. She reports excellent spiritual progress in her Bible classes and personal evangelism efforts. She gives encouraging accounts of the enthusiastic response of boys and girls as well as women to the challenge of the Gospel of Jesus. Many, particularly those from Armenia who had never heard the Good News of God's love in Christ while in Armenia, are joyfully receiving the gift of salvation and are experiencing new life in Christ.

Although grateful for the wonderful work and accomplishments of Hasmig Collier, we are equally grateful for the many who work behind the scenes without whom Hasmig could not do as well. Some of these offer their time and services by assisting in the transportation of the ladies to the weekly meetings, musical accompaniment during hymn singing, donation of Bibles and the provision of tracts in Armenian.

God is blessing this new but vitally important and active work of bringing youth out of the "darkness into His glorious light."

#### 3. The Rev. Abraham Jizmejian

The Rev. Jizmejian's ministry extends to adults. Specifically his work involves extensive visitations to newcomers and those in need of spiritual counseling. He conducts Christian religious services on Sunday afternoons and also leads Bible studies when the opportunity arises.

The AMAA provides over 34,000 "faith dollars" for the ministries in Hollywood, depending upon the prayers and contributions of committed christians to continue to meet these needs.

### B. IN THE LAND OF THE ANCIENT MAYANS

Mr. Samuel Berberian and his wife, the former Martha Saint, daughter of an American missionary couple, bring the message of Christ to Guatamalans. They find the ministry God has given to them full and exciting,

much of it involving the training of national workers for the ministry. Out of necessity they prepare their own courses and their ministry to the Women's Aglow Fellowship reaches 400 ladies monthly. The couple grew up in Argentina, Sam having emigrated from Greece and Martha from the States.

We are seeing the fruits of our Christian heritage which does not stop at our doorstep but extends into the homes of non-Armenians as well.

### C. IN THE LAND OF HIGH PEAKS - NEPAL

#### Drs. Tom and Cynthia (Berberian)

Hale have been serving as medical missionaries in the hospital in Nepal under the Bible & Medical Missionary Fellowship. Their work, though extensive and extremely demanding as they minister to the physical needs of the people, is also rewarding as they also minister to the souls of the natives of Nepal by their Christian example of love and concern.

In compliance with Dr. Jirair Sarian's request, the editors are making exception in presenting the full text of a message. Dr. Cynthia Hale delivered the following to the congregation of the United Armenian Cong'l Church of Hollywood during a furlough visit:

I want to appeal to you as Armenian people who are proud of your Christian heritage. Have you thought at what price you obtained this heritage? I should like this morning to give you a glimpse into a small Asian country, Nepal, a country in which the gospel is only now being preached, so that you may more vividly see what that price was for your forefathers and what it is for Nepali converts.

Tradition tells us that amongst those first twelve disciples, Thaddeus and Bartholomew took the gospel to Armenia. What did they find there? A fully-developed civilization, including a religious system: Pagan Worship. I suspect that, in the beginning, only a few believed. It was not until the 4th century that the Armenian king espoused Christianity and the people had full freedom to become Christians.

The parallel in Nepal is that this country of 15 million people is a theocracy, ruled by a king, who is an incarnation of the Hindu god, Vishnu. Until 1951, there was not one Christian in Nepal; foreigners were not allowed in to change the status quo; Nepalis were not allowed out, lest they see and desire the ways of the rest of the world. However, in 1951 the curtain lifted, and people from many countries came in with aid programs, large and small, to lift Nepali society and economy out of the Middle Ages and into the 20th century. Amongst these, was the United Mission to Nepal, an international organization with over 250 missionaries from 14 countries and a truly ecumenical group of Christian missionaries for whom the door opened to Nepal, not as pastors and evangelists, but as Christian professionals with skills in medicine, education, agriculture, technology and industry.

At the same time, Christian Nepalis with Indian citizenship returned to their ethnic homeland and began to preach the gospel. Church planting, therefore, was done by Nepalis. Practical demonstrations of Christ's compassion, coupled with a low-key verbal testimony, came through the mis-

## ARMENIANS ON THE FOREFRONT FOR JESUS

sionaries' service. Working hand in hand in this way, the church in Nepal has been growing slowly so that now, thirty years later, there are over 3000 openly professing baptized believers. Before we look more specifically at the condition of the church, let me tell you more about Nepal.

Geographically, Nepal is landlocked between two giant neighbors: India, to the south, and the Tibetan province of China to the north.

Seven of the world's ten highest mountains, and the very highest, Mount Everest, are situated in Nepal.

The population of 15 million is growing so rapidly that it will double in twenty years. What will all these people eat? Due to the mountainous terrain, only 15% of the land is arable, and that land is but marginal topsoil which is constantly eroding down the steep hillsides into the Ganges River and out to the delta in the Indian Ocean. So, although the farmers work hard, they cannot expect a bountiful harvest. Storms of wind, rain and hail may in a few hours damage or destroy a crop for which the farmer has been waiting for weeks.

Women are up in the dark hours of the morning to husk the rice, carry water from the well or spring some distance away, feed their animals, and cook the morning meal. Later, they go out to cut more fodder for their animals, to cut firewood, or to work in the fields. They return after a long hard day in order to prepare the same meal for supper. Nepali menus are very monotonous. For those who can afford it, morning & evening meals consist of rice, lentils and curried vegetables. But the majority cannot afford two rice meals, so one meal consists of a thick corn porridge. The really poor Nepalis, of which there are not a few, can only survive on millet porridge, which, in well-to-do families, is reserved for the cattle.

Serious infectious illnesses, such as TB, typhoid, pneumonia and dysentery take a heavy toll, and less serious, but debilitating conditions such as roundworms, infect and weaken 75% of the population. Chirldbirth is a difficult, dangerous matter. Neonatal mortality is high, and 50% of children under age five do not survive. Just imagine how you would feel if one out of every two of your children died! And yet, if they all lived, there might not be sufficient food for them, let alone, cash to send them to school.

If the economic plight and state of health of the Nepalis are this serious, what about their social and spiritual condition?

On the plus side, they have strong family ties, a trait common with Armenians. Perhaps one reason I relate so easily to them is that I understand and accept the value of a strong family structure. However, these family bonds are based more on a system of duty and mutual obligation, than love.

Now-a-days, with the influx of western ideas, not all of which are beneficial, a tremendous upheaval has begun to take place in Nepali society, with the increasingly more educated young people with new aspirations questioning the centuries old ideals of their parents. The Hindu caste system is now illegal; however, by social custom it is still much in evidence in the villages. Brahmins will not eat rice with an outcaste person; they will not allow such a person to bring them a glass of water, etc. Brides are purchased at a very young age in order to contribute to the farm labor force, and remain under the authority of their mothers-in-law. I'm afraid that women are considered the property of their husbands, and treated on a par with or lower than the cattle he also owns. Well, such practices will not last long now that other possibilities present themselves to the young people who receive high school and college education. The tides of change are not primarily the result of missionary activity; far more influence

comes into Nepal from the materialistic, non-Christian West, and also from the materialistic non-Christian East.

Spiritually, the vast majority of people are Hindus, but with much animist influence. This latter element dominates their religion so that they are in bondage to evil spirits and live in fear of malevolent gods whom they must seek to appease by offerings and sacrifices. Blood sacrifice of goats as an atonement for sin is an annual event in the Hindu religion in Nepal, and other animals are also sacrificed when the priest deems it necessary to obtain the favor of the gods and goddesses. Most serious childhood illnesses such as meningitis, pneumonia and dehydration are believed to have been caused by the curse of an angry god or evil spirit; so, for treatment, the child is taken to the priest or witch doctor, not the hospital. Only when other village remedies have failed, might the parents take the journey by foot, for many many miles over a steep trail to bring their child to the mission hospital or government health post for treatment. And it is sometimes just too late!

Perhaps you are marveling that such conditions still exist in the 20th century and perhaps your hearts are touched with compassion by the misery of the Nepali people. But you may not see why this has anything to do with you. Just who are these people in relation to you? Should you feel any responsibility for them, or others like them, in other parts of the world? It is a most commendable thing that Armenians, like Jews, have a reputation for looking out for their own, and the proverb, "Charity begins at home" is upheld as gospel. It is true that Paul wrote, that a believer who failed to provide for the needs of his own family should be considered as worse than an infidel. But to say that we must look to the needs of our own people is not to give us liberty to forget everyone else.

You all know the parable of the Good Samaritan. Do you know why Jesus told this parable? It all began with a question, "Master, what shall I do to inherit eternal life?" The answer was, "Thou shalt love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." But the inquirer, hoping to satisfy himself that he had met the requirements by looking after his own, asked, "And who is my neighbor?"

Jesus, who knows the hearts of all men, then told that parable to show the despised, almost heathen Samaritan fulfilled God's law by showing mercy to the wounded *stranger*, while the religious Jewish teachers passed by, justifying themselves that the man was not *their* neighbor. Jesus concluded by telling his hearers to go and do as the Samaritan had done. . . .

And is it only our poor and helpless neighbors on whom we are called to show mercy? No. Let's look at how Jesus tells us to behave toward our enemies. Here is the famous Sermon on the Mount, in Matthew, chapter 5, verses 43-48. We read, "Ye have heard that it hath been said, Thou Shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

I have heard some wonderful stories about some Armenian Christians, who, in spite of the

suffering they received at the hands of the Turks, did not return evil for evil, but rather, blessed those who cursed and killed them. I have also heard Armenians speak, who, with their spiteful words, breed hate in their children for generations to come. Which is the better way? Which is the way? Which is the way Jesus taught? Which way will make us happier people, and give us an eternal reward? . . .

Just what are the trials which Nepali Christians face? Baptized believers, if reported to the police, may end up spending one year in jail because freedom of religion in Nepal means to practice the religion into which you were born; it does not mean freedom to change from your Hindu religion. The pastor who has baptized a convert risks spending six years in jail! Fortunately, not all baptisms are reported or prosecuted. However, all those who are native Christians are treated with disrespect and scorn. Young men, in particular, face rejection from their families, and many lose their inheritance. You see, according to Hindu custom, when a man dies, his son must do the burial rites in order to improve his father's chances in the next life. Of course, Christian young men will refuse to do this, unless they are more concerned with the loss of their inheritance than obedience to Christ.

Perhaps you are thinking, "What are Tom and Cynthia doing in Nepal? Why don't they go elsewhere? Why are they preaching the gospel in such hostile surroundings?" Our position in this infant church is to teach the Bible. Let me remind you that it was the same story when the gospel was first preached in Armenia. What were the Armenians in the first century? Gentiles, heathen, infidels. As Paul wrote to those in Ephesus, so were the Armenians. His words were: "Never forget that once you were heathen, and that you were called 'godless' and 'unclean' by the Jews. Remember that in those days you were living utterly apart from Christ; you were enemies of God's children and he had promised you no help. You were lost, without God, without hope." Eph. 2:11.B.

That condition of being out of touch with God is true of all people who have not heard and responded to the message of God's love in Christ. It is true of the vast majority of Nepali people today, and it was the condition of the Armenians when Thaddeus and Bartholomew obeyed Jesus' command as passed on to us in Matthew chapter 28: "All authority in heaven and on earth is given unto me. Go ye therefore, and make disciples of all nations, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Where would the Armenians be spiritually if those men had not left their homeland and their people, and filled with the power of the Holy Spirit, set out for Armenia? And where would Protestant Armenians be today if American missionaries had not come to Turkey, obeying the command to go to a foreign people, to preach the gospel? They established schools and made the Bible available in the vernacular, so that all might read and understand God's Word, and use it as a light to their path. Are you grateful for this, your rich spiritual heritage? Are you glad you can say that you are a Christian, and that Christ is your Saviour? I am, and Tom and I have been particularly led to testify to this fact in Nepal? I cannot say to what specific service or witness God is calling each individual here today, but I do know that God expects that all of us who claim his name will seek to tell others about him. . . . Just what is this good news? That "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And should we not pass such wonderful

ful news along to others? Paul writes in II Corinthians 5:20, "God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the work of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be reconciled to God; for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." What higher calling do we need than being an ambassador for Christ! We have this appointment. Will we be faithful to it? Will we go and tell others the good news? If we can't travel across the oceans, will we just go across the street? Will we pray for those who do go? Will we give to send them? Will we send our children?

Let us not be slothful. We must be busy laboring in God's vineyard, so that when Christ returns to earth, He will find us faithfully discharging our responsibilities. Armenians are known for their industriousness. Let us not be industrious only in the things of this world, but let us seek to be faithful in spiritual responsibilities. All of us who name Him as Lord are His servants. Are we faithful servants or wicked servants? In fact, we are servants who are more like the slaves of ancient times. We have been bought, and a price has been paid to purchase us; namely, the blood of Christ. The blood of Christ. His life for ours. This was no small price. It was so heavy a price that in the Garden of Gethsemane, Jesus prayed three times that the cup might pass from him; he shrank at the thought of separation from His Father as He was to be made sin for us. He who knew no sin. If we are His servants, what does our Master require of us?

Total Commitment. Total Obedience. Total Service. Romans 12:1 reads: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

You see, God does not ask us just to dip into our pockets for a little offering; He doesn't suggest that it might be nice if we gave a little service here and there, when it is convenient or profitable to do so. No, as Sovereign Lord, as the one who bought us with His own blood, He asks that we be totally His, and that we acknowledge His Lordship in every area of our lives. That means that we ask God what His plans are for our career, for our choice of marriage partner, for our stewardship of all the material blessings which He has so graciously showered upon us. Instead of asking how much we should give to Him we should perhaps be asking "How much can I keep?" When our forefathers made a decision to follow Christ, they did so in this wholehearted manner and many suffered for it, but they rejoiced that they were counted worthy to be His servants and to suffer for His sake. Through their obedience, God's blessings have been showered upon us.

What sort of heritage will we pass on to our children? What example are we setting for them to follow? Let us reconsider our priorities and let us ask ourselves, Where do our loyalties lie? To this world, which is passing away, or to the eternal changeless God of the universe. If we consider ourselves His servants we must see that we are not our own, we have been bought with a price, the blood of Christ, and so, we must seek to glorify Him in all that we do, and to obey His commands, all His commands. Let us pray for His help to do this as servants who love Him as well as obey Him.

## GUERTMENIAN-DEVIRIAN SCHOOL: ITS HISTORY AND CONTRIBUTION

The beginnings of Guertmenian School in Nor Hadjin date back to 1931 and to the visit from the United States of Mr. and Mrs. Sarkis Devirian and their daughter and son-in-law, Mr. & Mrs. Constantin Guertmenian. Nor Hadjin was newly settled then and needed moral and financial encouragement to grow. Sensing this need and convinced the best way to be through education they decided to build a school. The Rev. Yenovk Hadidian, placed in charge, completed the construction of the school which was christened: "The Armenian Evangelical Guertmenian School." The kindergarten was named: "Armenian Evangelical Devirian Kindergarten."

The school began with four kindergarten and three elementary classes, and was under the supervision of a Board of Managers until 1935 following which the Rev. G. Kerkyasharian became principal who raised the level of the school to six grades by 1940. After him a series of able principals took office in the persons of the Rev. H. Ghazarian (1941), the Rev. H. Gurlekian (1944), Mrs. A. Kouyoumjian (1958), Mrs. A. Topalian (1959).

The growing number of students demonstrated the school building was insufficient for the needs of the time. Dr. P. Krikorian, Chairman of the Board of Managers of the school, was able to find benefactors who contributed for the renovation and reconstruction of the school buildings to provide for better conditions and more space. It was completed in 1967. Among those benefactors were Mr. Henry Guertmenian, who took care of the expenses of the reconstruction of the chapel and Mr. Stephen Philibosian, who made a generous contribution.

In 1971, Mr. S. Dedeyan was invited to be the principal of the school. Mr. Dedeyan has worked hard to raise the academic level of the school and meet all the requirements of the Lebanese Government, besides the religious and Armenian national requirements.

The school buildings were unharmed during the civil war from 1975 to 1977, but the 1978 war concentrated on Armenian quarters did not leave the school exempt. The two buildings were badly damaged, and worst of all, the furniture and the audio-visual aids of the school were stolen. As soon as the shelling had stopped, the principal and the Board of Managers undertook the reconstruction of the damaged parts of the buildings. There were many difficulties, financial and political. The school opened its doors for the students while the reconstruction was still going on.

Thanks to our Heavenly Father and the generous benefactors, Guertmenian School continues its aims, viz. that poor Armenian children receive an evangelical-oriented education paying only a nominal sum of money. The Children, Incorporated and World Vision International, through their sponsorship program cover about half of the expenses of the school.

The 1980-1981 academic year will be the 50th anniversary of the founding of Guertmenian-Devirian School which has been faithful to the educational aspirations of Armenian children for half a century.



Gertmenian Devirian School

# THE EXECUTIVE DIRECTOR REPORTS

Dear Friends: I am glad to report that the Association continues to enjoy the prayer, love and support of the Armenian public. We continue however to be fearful that our budget of close to \$1 million will not be met in full with the unfortunate possibility of a \$122,150 deficit. We therefore look forward to hearing from the generous public so that we may perform the miracle of underwriting our total budgeted value.

The following few items might be of interest to you:

## THE REV. GHAZAR TOVMASIAN RETIRES

From the Sourhantag of the Armenian Evangelical Church of Tehran, we have learned that the Rev. Ghazar Tovmasian has retired after 45 years of evangelistic work among Armenians in the villages and towns of Iran. A special service was held in his honor on Sunday, November 23, 1980 at the St. John's Armenian Evangelical Church with the Rev. Khachadourian addressing the congregation with a message of thanks for the great work he had undertaken.

## MR. ALEX MANOOGIAN ACCEPTS HONORARY DEGREE FROM HAIGAZIAN COLLEGE WITH THANKS AND APPRECIATION

We did not have Mr. Manoogian's written message in time to publish it in the last AMAA NEWS in which he appeared. We quote his acknowledgment below:

"Thank you for this great honor which I accept with humility and pride, because the Haigazian College has become a highly respected center of higher education throughout the Middle East.

"Today, after twenty-five years of existence, the College stands proud, with a remarkable list of achievements to its credit.

"This Twenty-Fifth Anniversary is an important milestone in the history of the College. All those who have supported the College during those formative years, can rightfully share the pride of the Trustees, the President, and the Faculty.

"I would also like to thank you for your kind remarks and assure you that I have done no more than others who feel a deep responsibility towards our youth, our heritage, and our education-

al institutions and feel an obligation to support them.

"I take this opportunity to congratulate the founders and the sponsors of the College, and especially, Dr. Markarian and Dr. Chopourian, who have brought the mission of the College closer to our hearts and minds.

"I would like to join everyone in our audience in wishing Haigazian College many more successful years and anniversaries."

## HURANT AND ANAHID TASHJIAN EXTEND CONGRATULATIONS

The Executive Director's long-time good friends, Hurant and Anahid, have addressed a letter contents of which I humbly print in their honor, with apologies to the many whose letters will not appear:

"Anahid joins me in extending to you our sincere congratulations, for the high honor bestowed upon you recently, as the recipient of an honorary Doctor of Divinity degree from Haigazian College.

"I cannot think of three persons more worthy of this high honor than yourself, the Honorable Set Momjian, and that great humanitarian Joyce Philibosian Stein.

"At your testimonial banquet, which I regret I was unable to attend, you made the following modest statement: 'A man does not make an organization, but an organization makes the man.'

"That statement may be true in many cases. However, the reverse is also true in some cases.

"Since the AMAA was founded in Worcester 62 years ago, it has grown immeasurably to its present size.

"However, during the past 13 years under your direction and leadership, it has become one of the outstanding Armenian charitable organizations.

"With our prayers for your continued health and strong leadership,

Sincerely Yours,  
Hurant Tashjian"

## HAIGAZIAN COLLEGE REMEMBRED BY FRIENDS IN BUENOS AIRES

We have had the pleasant surprise of receiving financial support for Haigazian College on the occasion of its 25th Anniversary Capital Fund Campaign. At a dinner gathering, those in attendance were asked to light a candle to promote



Mrs. Romilda deJivelekian cutting the anniversary cake assisted by Mr. Jirair Topalian with Mr. Loutfig deJivelekian to his right.

education for Armenian youth and make their donation.

Mr. Louis Jivelekian, President of the Armenian Missionary Association of Argentina, has directed a check for \$5,000 to Dr. G.H. Chopourian raised on the occasion of the 25th Anniversary of the founding of Haigazian College.

The financial response was made on the occasion of the third anniversary of the founding of the Armenian Missionary Association of Argentina, at a gathering that had a large attendance. The amounts in question will be endowed funds under the names of the donors, the income of which will provide scholarships to Armenian students at Haigazian College. The amount of \$2,500 was donated by a large number of people in attendance and the balance by the following:

Mrs. Romilda (Loutfig) deJivelekian	\$1,000
Mr. Jirair Topalian	1,000
Mr. Esteban Davidian	500

We are thus glad that Haigazian College is fast becoming the higher education symbol for Armenians everywhere as evidenced by the support we are receiving.

## A MOTHER REMEMBERED AND HONORED

Interesting events take place in the AMAA office which are heart-warming. The latest of these was in connection with an AMAA scholarship recipient, Mr. James Kouzoukian, who is a dental student at the present time.

Mr. Kouzoukian was a half orphan when a scholarship was awarded. His father had passed away. Unfortunately, he became a full orphan when on Sep-

tember 27, 1980 his mother passed away. Mr. Kouzoukian made the noble gesture of establishing a fund in his mother's name and suggested that "in lieu of flowers," donations could be designated for placement in the Mrs. Shake Kouzoukian Memorial Endowment Fund with the annual income accruing to scholarship grants.

This was a beautiful unsolicited gesture from a person not connected with our evangelical churches. Time and again it is demonstrated that a good turn is like bread cast upon the waters which will come back to us. This is a Biblical truth which is validated when and if giving is without ulterior motives.

Jimmie, God bless you for your generous heart and give you consolation throughout your days.

## PASTOR EURIK AVANESSIAN OF YEREVAN

We have received information from Mr. Arpiar Gopoian that the young pastor of the Armenian Evangelical Baptist Church of Yerevan, Eurik Avanessian, is providing a great and effective ministry. The Yerevan Church has in addition, Pastors Vosgan Ekmekdjian and Kaghak Hogdemberian who together are stimulating great evangelical response to the call of Christ to be faithful to God's causes.



l. to r. Arpiar Gopoian and Eurik Avanessian

## HAIGAZIAN COLLEGE GRADUATES EXPOUND THEIR ALMA MATER

On the occasion of the Silver Jubilee Banquet of Haigazian College held at the Palisadium on November 16, 1980, three graduates expressed their appreciation for Haigazian College and the contribution it made to their lives and the lives of other youth.

## MRS. GILDA BUCHAKJIAN-KUPELIAN

Emphasizing the self-fulfillment she experienced at the College, Gilda went on to give three connotations Haigazian College has for Armenians, viz. that it is the only institution of higher learning in the diaspora that has an Armenian cachet to safe-guard our heritage; that the emphasis on ethnicity, culture and religion this college advocates sets high moral standards; that being a relatively small college, the individual attending it is counted in his or her own right. She concluded her remarks in these words:

"Haigazian College provides the only haven for all collegiate Armenians who do not have the means of leaving war-torn Beirut and still aspire for higher learning. It would be unfair to deny them that right. Haigazian College is the baby of all of you concerned Armenians. Its cradle might be rocking tumultuously at times, but nurtured properly, it will grow to be strong and immune to all dangers. It will stand on its feet to perform its mission. The existence of Haigazian College should not be put at stake."

## MISS AGHAVNI ARSLANIAN

Miss Arslanian, who heads the Christian Education Department of the Prelacy, added a special flavor to the evenings proceedings when she said:

"For me, who was born and raised in an Armenian Apostolic religious family, Christianity was life practiced daily. So when I came to Haigazian College, the religious lectures and Bible studies organized by the Campus Fellowship and the twice-a-week worship services organized by its President gave me spiritual nurture in addition to satisfying my intellectual and social needs. Moreover, I was better confirmed in my Christian faith and deepened in my spiritual life. In this way I was better prepared to serve my church and nation."

"Now, when I look back, I see God's hand in leading me to the Haigazian College, then to the Near East School of Theology, and now to the United States

through the arrangements of His eminence Bishop Mesrob Ashjian to serve the community of the Armenian Apostolic Church of America in the field of Christian Education.

"Truly great are our expectations from the Haigazian College. It is proper that we remember once more the pur-

pose for the founding of Haigazian College – preparation of good, qualified, capable leaders, especially for the Armenian Diaspora..."

## HAROUT SHNORHOKIAN

Harout's feelings towards the College were those of pride. Calling the Institution "my college" and stating the College had been a source of inspiration to him, he went on to explicate the importance of its Lebanese, Evangelical and Armenian nature and as one fulfilling those three elements felt entitled "to call it my Haigazian College." Mr. Shnorhokian pointed out that the College is an excellent liaison between Armenians and non-Armenians. He concluded his remarks with these words:

"The environment of the College has been most pleasing. There has been an atmosphere of camaraderie. We felt like brothers and sisters. The smallness of the campus made communication easy. The College had a good, clean, honest atmosphere, only second to our homes. I love and am proud of my Haigazian College. I have to say thank you to the Rev. Dr. John Markarian on behalf of all the graduates of Haigazian College and to all those who conceived the idea, provided the financial means and to those who administer it. God bless the College and all the leaders."

## SUBSTANTIAL GIFT FROM MR. & MRS. HENRY RAINY

Henry & Helen Rainey, long time friends of the AMAA and sympathetic supporters of its mission, have surprised us with a very generous donation designated for the ongoing relief work of the Association.

Through University Securities Corporation they delivered 1,000 shares of HI-SHEAR INDUSTRIES, INC., the proceeds of which amounted to \$22,069.19. They have assigned the total proceeds of the securities for use for "needy children, orphans, and the Istanbul Home of Boys."

Henry & Helen had written instructions to the effect that no public announcement of this gift was to be made, but the Executive Director, during his visit to the couple on January 16th obtained their permission to make mention of the donation in this modest way on the grounds that their generosity could become a source of inspiration to others.



lady with a winsome smile. Others may remember seeing her at one of the General Assemblies of the Armenian Evangelical Union of North America, which she attended regularly until her illness. Anne was a lovely person who always went out of her way to help anyone she could, and spread cheer and goodwill wherever she went. She loved everyone and in return was loved by all.

Anne Halford, nee Googooian, born on November 11, 1907, was the daughter of early Fresno Armenian pioneers Garabed and Margaret Googooian, who were dedicated Christians and devoted church members. She grew up with two brothers and two sisters in a home full of love. As a straight "A" student in high school, she was planning to attend Stanford University following her graduation, but her mother did not like the idea of her daughter leaving home at a tender age. In order not to hurt her mother, Anne stayed in Fresno and attended a Business College.

While working as office manager of Western States Grocery she met William W. Halford and they were married in 1940 and moved to San Francisco area where her husband worked for the federal government in the Quarter-Master General's office. In 1955 they returned to Fresno after William's retirement.

In 1960 she lost her dear husband, and in 1963 she was elected Church Treasurer, a position which she held for seventeen years. Anne had become a communicant member of the Pilgrim Church at a young age where she attended Sunday School and Christian Endeavor, sang in the choir, played the piano for youth meetings and taught Sunday School. Now she began to serve the church in the more responsible capacity of Treasurer in ways that were professional. Her books were always up-to-date, always accurate to the last penny, and very meticulously kept. Even professional auditors admired her bookkeeping. She did her job willingly and gladly, as a service to her church and her Lord, with no pay. For her the church and the Lord's work came first. She was not only the Treasurer of the Pilgrim Church, but a "Treasure" herself.

In addition to her duties as Treasurer, Anne served on the Music, Missions and Memorial Meal Committees, and as Chairman of the Finance Committee. During the building program of our church, when it was necessary to borrow large sums of money from the bank, Anne put up all her assets as collateral to secure the loan. All church organizations had her personal and financial support. If any project needed money not provided in the budget, Anne would go to her family members and friends to get the needed funds. She remembered the sick and the bereaved with cards, letters and telephone calls. Love, compassion, appreciation and cheer radiated from the face, heart and soul of this precious Lady. She was the "Goodwill Ambassador" of our church.

Anne did not confine her service to the Pilgrim Church alone. She was Treasurer of the Armenian Evangelical Union of California. Was very active in the Haigazian College Women's Auxiliary as a member of the Board of Directors. She and her two sisters, Louise and Martha, have been generous contributors to the AMAA, the Armenian Evangelical Union of North America, Armenian Theological Students' Aid, the Rescue Mission of

Fresno, and many other charitable organizations.

Deadly cancer put an end to the earthly life of our beloved Anne on December 23, 1980. She suffered a lot of pain but never wavered from her Christian faith. Her love and devotion to her Lord and Master sustained her to the end. She went to her Heavenly Home for Christmas.

Anne leaves behind two sons, Joseph and William, Jr. Halford; a daughter, Ruth Peek; two sisters, Louise Googooian and Martha Ensher; two nephews, a niece and eight grandchildren.

Submitted by the Rev. Harry M. Missirlian

We in the AMAA circles must gratefully testify to her accurate, faithful and loving service to the AMAA as chapter treasurer and in personal contributions which were always generous. We extend whole-hearted sympathies to the surviving relatives.



Armenouhi Der Boghossian

#### ARMENOUHI DER BOGOHSSIAN

I have the privilege this evening of sharing with you at this memorial service some of the highlights of the life of Armenouhi Der Boghossian.

Armenouhi was the daughter of the late Misak and Aznive Der Boghossian. She was born on December 15, 1913 in Deurt Yol, Turkish Armenia and went to her eternal rest on December 23, 1980, in Ardmore, Pennsylvania. Her early life was a rather troublesome and traumatic experience due to the terrible Turkish massacres and deportations, with which we as Armenians are all too familiar. At the age of eight, her family moved to Beirut, Lebanon to avoid the prospects of further persecution by the Turks. Her father was able to build a bungalow to provide shelter for the large family of seven children. Her mother, who was educated in, and later taught in the mission school in Talaas, instilled in the children a sense of family love and solidarity.

Armenouhi graduated from the American School for Girls, then from the American University of Beirut in 1933, where she received her Bachelor of Arts degree in Philosophy and a minor in Psychology. She then attended the Near East School of Theology for one year. Unable to obtain a teaching position in the field in which she was well qualified, a familiar experience of many in those depression years, she accepted work in the laboratory of the American University of Beirut. Here, as a result of a combination of her native intelligence and a desire to excel in her field of endeavor, she took all available courses, did laboratory research, and eventually reached the highest post attainable to a nonprofessional in the Department of Hematology.

In 1939 when her mother passed away, Armenouhi assumed some of the parental responsibility

for the younger children, helping with their education and with the financial needs of the family. She was involved in many other activities in the Armenian Community. She had the distinction of being one of the first girls to attend the American University of Beirut. She was on the Board of Trustees of the First Armenian Evangelical College, and served in positions of leadership in the Sunday School program and Christian Endeavor Union of Syria and Lebanon.

She again experienced turbulence in her life when in 1958, fighting and bloodshed broke out between the various Armenian factions in Lebanon. A very disappointed Armenouhi gave up all she had struggled to achieve, and came to America in 1960 so that she might live in an atmosphere of peace and freedom. Here she finally settled down as a member of the hematology staff in the laboratory of Bryn Mawr Hospital. She again won the respect and admiration of her colleagues in her chosen field of endeavor. Initially she had difficulty adjusting to the tensions and stress of life in America. She longed for the more leisurely life in her native Lebanon. After several years, however, she made the adjustment and learned to appreciate the freedom, security, and peace which she enjoyed in her adopted land. She was happy to live in America and expressed the opinion that she would never want to return to live in the Middle East.

During the twenty years that she was associated with this congregation she became involved in the life of the church. She soon won the friendship of the Armenian Evangelical Community as an intelligent and conscientious worker. She served as a member of the Missionary Committee and on the Board of Deacons of the Church. In all of her activities, she was always a "lady" – never malicious nor demeaning, but always seeing the good in people. She was quiet and unassuming but when asked for her opinion, one could always expect an honest, frank and logical answer – as a result of her keen sense of observation and an orderly analytical mind. She was always pleasant and cheerful, with an optimistic outlook for the future. During the last several years of her life, we knew that she had problems with high blood pressure, but if she had any pain or suffering we will never know of it, because she was not a complainer. Whenever I would inquire about her health, the answer was always the same, "If I behave myself and take my medicines, I have no problems."

She came into our midst quietly and gently, and passed on the same way – apparently in her sleep. We are happy that she had no long period of suffering, and never lost her sense of independence, which she valued so greatly. We will surely miss her soothing and pleasant presence but feel fortunate that we enjoyed our association with her during the few years that we knew her. As Christians we are comforted by the knowledge that the end of this life is just the beginning of another.

Submitted by Edward M. Kavjian, M.D.

Dr. G.H. Chopourian joins his wife, Yeprouhie Chopourian and the Der Boghossian families, to extend sincere thanks to all those who have shared our sorrow by their friendship, visitations, sympathy cards, telegrams, letters and in lieu of flower remembrances.



Arsen Benneyan

#### ARSEN BENNEYAN

Arsen Benneyan who died of a heart attack on Tuesday, Dec. 2, 1980 at the Yale-New Haven Hospital after a brief illness, was the son of the late Rev. H.G. & Satinig Nahigian Benneyan; born in Worcester, Mass. on August 8, 1901. He was a resident of White Plains, N.Y. before moving to Madison, Conn. in 1966. After a private funeral, memorial services were held at the Madison Congregational Church Chapel on Friday, Dec. 5, 1980.

In 1924, Mr. Benneyan started working in the Oriental Rug Division of A. & M. Karagheusian, where he became the Sales Manager responsible for the importing and merchandising of all rugs imported from China and Persia. In this position, he made numerous visits to the Karagheusian foreign branches in order to coordinate buying, weaving and styling the importations. In 1958, when Mr. Benneyan had been with the firm for 42 years, the company decided to terminate the Oriental Rug Division after which time he became associated with Gulistan Carpet as Sales Manager of National Accounts until his retirement in 1966. In his managerial capacity he was responsible for group buying as well as development of department store accounts. He conducted many sales meetings with large retailers throughout the country, introducing and promoting Gulistan Carpet made of Herculon, Acrlan and DuPont fibers. He was also accountable for the development for exports of Gulistan carpets.

While in the importing business he served as President of the Oriental Rug Importer Association, and was subsequently elected Honorary President, as well as Director of the National Council of American Importers. He also worked with the U.S. State and Commerce Departments, as well as Persian Government Representatives, on matters pertaining to importation of Oriental rugs.

Mr. Benneyan held numerous citations on behalf of the industry from the U.S. Treasury, Red Cross and other charitable organizations for his leadership in drives for funds. Beyond all his responsibilities, which he executed far in excess of that expected for a non paid industry servant, he endeared himself as an unfailing friend to all those with whom he came in contact. His wise counsellings and ready advice helped many a man up the ladder in the industry.

Mr. Benneyan, the husband of the late Marion Hall Benneyan, was a member of the Madison Winer Club, the Madison Beach Club and the Madison Cong'l Church. He leaves a sister, Mrs.

Gresham Griggs of Bridgeport, two nieces and two nephews. The Board extends their sincere sympathies to each and everyone. God bless you all.

The Executive Director of the AMAA, one who cherished Arsen's friendship, received one of the last notes that he wrote prior to his death.

Thank you Arsen for your numerous counsels for the improvement of the thrust of the AMAA.

#### JIMMY KACHADOURIAN

The Newsletter of the Armenian Congregational Church of Greater Detroit carried the following sad news:

"Jimmy Kachadourian, beloved husband of Maritsa, dear father of Varoujan, John and Robert Kachadourian, brother of the Rev. Nerses Khachadourian, entered his rest on November 24, 1980, and funeral services were held on Wednesday, November 26th in the Chapel of Woodlawn Cemetery."

The "Sourhantag" of the Armenian Evangelical Church of Tehran recorded in its December 7 and 21 issues the remembrances and recollections of the Rev. Khachadourian about his older brother. He remembered those days when the two brothers were kept in the home of a Kurdish family and that it was the courage and faith of his brother that kept Nerses alive and faithful to his Christian tradition. Jimmy became his protector, counselor, father and priest. He extolled his brother's virtues of purity, steadfastness of faith, courage in the face of difficulties, goodness and love in these words: "He was good towards his own more than anyone else; but he was also good towards anyone he met, even towards his enemies. My brother had experienced so much hatred, disrespect and persecution in his lifetime that he had no ability anymore to dislike or hate anyone. In place of that, his heart was full of love – towards every creature and towards God."

The Board of Directors join in extending deep sympathies to the Rev. Nerses Khachadourian and his families for the loss they have sustained.



Surviving husband, Aram, and the late Agnes Mooshovian featured at a reception during a visit to Iran.

#### AGNES MOOSHOVIAN

Mrs. Agnes Mooshovian, wife of Mr. Mooshovian H. Aram, also known as Aram Zipper due to his pioneer work on zippers, died on January 1, 1981 and funeral services were held at the Yost & Webb Funeral Home on January 3 with the Reverends Harry M. Missirlian and Roger Minassian officiating. Interment was at Ararat Cemetery, Fresno. Mrs. Mooshovian was born in Samson on Sep-

tember 17, 1898, immigrated to the United States in 1912 and was married to Aram in 1927. Agnes worked for the National Dollar Clothing Department stores for 20 years. She belonged to the Shriners.

The AMAA Board extends sincere sympathies to Mr. M.H. Aram (Zipper), a faithful member of the AMAA and an Endowment Funder.



Alice Adanalian

#### MISS ALICE ADANALIAN

Alice A. Adanalian, 79, daughter of the late Rev. Garabed Adanalian and a retired official of the Central Intelligence Agency who was active in church, civic and professional organizations died on Friday, December 5, 1980 in Georgetown University Hospital after a heart attack. Funeral services were from the Foundry Methodist Church in Washington, D.C. on December 8th.

Miss Adanalian was a specialist on Africa and Middle East with the CIA for 15 years before retiring in 1967. She was a recipient of the agency's Distinguished Service Award.

She was a member of the Middle East Institute, the African Studies Association and the U.S.-China Peoples Friendship Association of Washington. She also belonged to the League of Women Voters and the American Personnel and Guidance Association.

She was a member of the General Board of Missions of the Methodist Church and of Foundry Methodist Church in Washington, where she served on the administrative board and belonged to its Women's Guild.

Miss Adanalian was born in Turkey to Armenian parents. She came to this country and was reared in the New York City area. After graduating from Northwestern University, she worked for a time as a vocational guidance counselor on an Indian reservation in Wisconsin.

During the mid-1940's, she worked with the United Nations Relief and Rehabilitation Administration in Egypt, Italy, and Austria.

She earned a master's degree in education at Columbia University, was a graduate of the National War College, and did graduate work in international studies at Johns Hopkins University in Washington.

Miss Adanalian had lived in Washington since 1952, but interest in Armenian Evangelical life and the Armenian Missionary Association of America never wavered. She is the last child of the Adanalian family, but she leaves behind many nieces and nephews, children of Hrant and Paul (Adanalian) Norair.



Levon Hagopian

#### LEVON HAGOPIAN

Levon Hagopian, born in Kharpert, Turkey in 1900, entered into his eternal rest on June 29, 1980. Funeral services were held on July 2, 1980 at the St. Thomas Armenian Church, Tenafly with the Rev. Arnab Kasparian and the Rev. Carnig Hallajian officiating.

He came to the U.S. along with his family in 1912 and settled in Philadelphia, Pennsylvania where he attended Quaker Swarthmore Prep School, in Swarthmore, PA. One of those steadfast, faithful and industrious persons, he worked for the Philadelphia Public Service for 41 years prior to his retiring in 1965.

In 1929, he met and married Nevert Garabedian of New York, also from Kharpert, and the couple are blessed with three children, Mrs. Margaret Minassian of Cliffside Park, NJ; George Minassian of Philadelphia; Mrs. Victoria Boukalis of Annandale, VA; and four grandchildren, Mrs. Carol Ashbahian, Marcy and Susan Minassian, and Alexis Boukalis. The couple observed their 50th wedding anniversary in 1979.

Even though his background was Armenian Apostolic, he loved the Armenian Martyrs' Congregational Church of Philadelphia of which the Hagopian Family were members for many years and the Executive Director, Dr. G.H. Chopourian, was their pastor for 11 years.

The Board's and the Executive Director's prayers rise for comfort and strength to all those left behind.

#### SONA KEOSIAN

Funeral services for Mrs. Sona Keosian, who died on November 8, 1980 were held on November 10, 1980 at the Holy Martyrs Armenian Apostolic Church with interment at Forest Lawn Memorial Park, Hollywood, California.

Mrs. Keosian, born on July 24, 1898 in Uskudar, Turkey was the eldest of three children born to Moses and Christine Semerjian. After completing her elementary education she attended Dyan Hye Oryote Jemaran and the American Girls College of Robert College. As a student she was active in the Armenian national movement.

In early 1923, Mrs. Keosian immigrated to the United States, settling in New York City where she met and married Krikor Keosian on December 17, 1923. They were blessed with two children, a daughter Katherine Seda and a son, Armand. In addition to her role of wife and mother, Mrs. Keosian was active in the Washington Heights

Chapter of the Armenian Relief Society of which she was a founding member and also taught Armenian at the Aharonian Armenian School. In 1945, the family moved to Los Angeles and she became an active member of the ARS there and later was a founding member of the Anahid Chapter of the ARS of San Fernando Valley. She was actively involved in the Mesrobian Varjaran, the forerunner of the present-day Mesrobian Elementary High School. She was also one of the founders of the Ferrahian High School whose Hollywood Women's Auxiliary was established as a result of her influence.

Mrs. Keosian, who was widowed in 1963, is survived by a daughter, Mrs. Charles (Katherine Seda) Zoolalian of Whittier, California, a son, Armand Keosian; a granddaughter, Mrs. Peter Anderson; two grandsons, Gregory and Christopher Keosian; three greatgrandchildren, John Peter, Katherine Sona and Susan Christine Anderson; two nieces and a nephew.

Katherine Seda and Charles Zoolalian assisted the AMAA staff in Paramus for about two months. In expressing our Board's condolences we also wish to extend our thanks for their specific labor in our office which was of great value.

#### MASSIS ZOOLALIAN

Mr. Massis Zoolalian, father of past AMAA Board member Charles Zoolalian, and proprietor of the Federal Shoe Repair Shop for fifty years until his retirement in 1971, died on January 5 at home in Newburyport, Massachusetts at the age of 85. Funeral services were held in the Central Congregational Church in Newburyport on January 8, the Rev. Robert MacLeod officiating. Graveside services however were held on Wednesday, January 21 in the Rose Hills Memorial Park, Whittier, California with the Rev. Edward S. Tovmassian of the Immanuel Armenian Congregational Church conducting the service.

He is survived by his wife, Haygouhi, who moved to California on January 12; sons, Charles, Harold, and Edward Zoolalian of Whittier, Palos Verdes Peninsula, and Monrovia, California; seven grandchildren and three great grandchildren.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

#### Mrs. Louise Albarian

Pasadena, CA

#### Iris Alexanian

California

#### Mr. Edwin Hallett

Ocala, FL

#### Mr. Mihran LeVon

Lawndale, CA

#### Mrs. Kathe Mammelee

New York

#### Mrs. Vera Melidonian

Los Angeles, CA

#### Mr. Lester W. Miller

Wilmington, PA

#### Mrs. Nish Norolian

Blyth, CA

#### Mrs. Nule Sadolian

Fresno, CA

• Mr. Henry Stranossian	Bridgewater, MA	June 29, 1980
• Mr. Leon Hagopian	Philadelphia, PA	July, 1980
Aznive Etnoff	Beirut, Lebanon	August, 1980
• Mr. Noubar Pakhtigian	Broomall, PA	Oc. 4, 1980
Mrs. Eliza Harootunian	Los Angeles, CA	Sept. 10, 1980
Mrs. Sophie Amen	Media, PA	Oct. 17, 1980
Mrs. Alice Basmajian	Torrance, CA	Oct. 21, 1980
Mrs. Eugenie Ishkhanian	Chicago, IL	Oct. 30, 1980
Mrs. Agnes H. Hamilton	Los Angeles, CA	November, 1980
• Mr. Shavarsh Bagdassarian	E. Providence, RI	November, 1980
Mrs. Katherine Haskian	Tarzana, CA	Nov. 1, 1980
• Mr. Daniel Shnorhokian	Beirut, Lebanon	Nov. 5, 1980
Mr. Sam Bagdasarian	Fowler, CA	Nov. 8, 1980
Mrs. Sona Keosian	Los Angeles, CA	Nov. 14, 1980
• Mrs. Eliza Kalfayan	La Canada, CA	Nov. 15, 1980
Mrs. Adrienne Haig	Los Angeles, CA	Nov. 17, 1980
Mr. Mihran Garjian	Los Angeles, CA	Nov. 18, 1980
• Mrs. Mary Amiralian	Watertown, MA	Nov. 24, 1980
• Mrs. Rose Byenderian Cameron	California	December, 1980
• Mr. Jimmy Kachadourian	Michigan	Dec. 2, 1980
• Mr. James Ashjian	E. Providence, RI	Dec. 4, 1980
• Mrs. Ropic Nakashian	Miami, FL	Dec. 4, 1980
• Mr. Nicholas Topjian	Englewood, NJ	Dec. 7, 1980
Mr. Arsen Benneyan	Madison, CT	Dec. 11, 1980
Mr. Gould Kardashian	Atlantis, FL	Dec. 23, 1980
• Mrs. Beatrice Hammalian Patlian	Wellesley Hills, MA	Dec. 23, 1980
Miss Alice Adanalian	Washington, DC	Dec. 23, 1980
Mr. Leo Goshgarian	Wellesley Hills, MA	Dec. 23, 1980
The Rev. Vartkes Keshishian	San Francisco, CA	Dec. 23, 1980
• Miss Armenouhie Der Boghossian	Ardmore, PA	Dec. 23, 1980
• Mrs. Anne Googooian Halford	Fresno, CA	Dec. 23, 1980
Mrs. Agnes Mooshovian (M.H. Aram)	Fresno, CA	Jan. 1, 1981
Mr. Masis Zoolalian	Newburyport, MA	Jan. 5, 1981

\*Memorials were designated for AMAA.

## LIST OF AVAILABLE BOOKS AND RECORDS

(LEGEND: pb = Paper Bound; hc = Hard Cover; \* = In Armenian)

93c Armaghanian, Arsha's World & Yours (hc)	4.95
93b AEU-NA. Arinian Evangelical Bilingual Hymnal (hc)	5.00
4 Arpee, Leon. A Century of Armenian Protestantism, (pb)	2.50
5 Athanas, Hour A. Nushooyner Yev Nushkharner, (pb)	3.00
6 Babolian, Rose. Rose Babolian's Armenian-American Cook Book	7.95
5b Bakalian, Samuel. Koyabadjaru Gyankis (pb)	7.50
5c Bakalian, Rev. S., Looyis Kishervan Mech (pb)	5.00
8 Bedikian, Rev. A.A. The Golden Age in the 5th Century	2.00
8b Bedoukian, Kerop. Some of Us Survived, (hc)	9.95
13c Bible, Armenian New Testament with Psalms (Western Armenian) (hc)	5.00
14a Bible, Armenian New Testament (in Eastern Armenian), (hc)	2.75
14c Bible, Armenian New Testament, Very Large Print	9.50
14d Bible, Armenian Old Testament & New Testament (Eastern Armenian) 8 1/4" x 6" soft cover	14.00
14f Bryce, Viscount, The Treatment of Armenians in the Ottoman Empire 1915-16 (hc)	22.50
18 Calian, Carnegie S. For All Your Seasons	7.50
18a Calian, Carnegie S. The Gospel According to The Wall Street Journal (pb)	3.95
18b Calian, Carnegie S. Today's Pastor in Tomorrow's World (hc)	6.95
18c Caraman, Elizabeth, Daughter of the Euphrates (pb)	4.95
19a Chakmakjian, Rev. H.A. Can Israel And Arabs Be Reconciled? The Palestinian Conflict in Biblical Perspective (pb)	2.00
19b Chobanian, Sarkis A. Uzmayleli Turvakner (pb)	5.00
19d Chakmakjian, Hagop A. In Quest of Justice and Peace in the Middle East (hc)	8.95
50 Chopourian, G.H. The Armenian Evangelical Reformation: Causes and Effects, (hc)	5.75
50a Chopourian, G.H. Our Armenian Christian Heritage, (pb) Appropriate for Teenagers. (All proceeds property of AMAA)	1.50
50b Cone, K. Lawrence (Conedrajian). Armenian Church Architecture (hc)	10.00
53 Goergizian, Rev. A.A. The Paulician-Tondrikian Movement in the Armenian Church (hc)	5.00
54 Gurlejian, Rev. Hagop. Genatz Arachnortu, (pb)	1.50
55 Gurlejian, Rev. Hagop. Hayoun Hrashali Koyadevoumu, (pb)	2.00
55a Gurlejian, Rev. Hagop. Christ's Religion in Every Branch of Life (pb)	10.00
56c Hartunian, Rev. Abraham. Neither to Laugh Nor to Weep, (pb)	3.75
60c Hassessian, Rev. Herald A.G. Sects From the Point of View of Christian Truth (pb)	5.00
60d Issahakian, Avedick, Scent, Smile & Sorrow, Selected Verse (1891-1959) & Jottings from Notebooks (pb)	4.95
62 Jedidian, Mr. Hovannes K. Hadundir Badmuvaldzner (Vol. 4 only, (pb) New Volume to be printed soon	2.00
67 Kassouny, Yervant H. Haigazian Armenianological Review, 1970, 71, 72, (pb)	each 5.00
1973,74, (pb)	each 10.00
1977-78 (pb)	each 15.00

68d Keshishian, Aram. The Witness of the Armenian Church in a Diaspora Situation

3.00

68b Keshishian, Mark. A Guide to Oriental Rugs (hc)

30.00

68c Keyishian, Harry. Michael Arlen (hc)

6.95

69 Keyishian, Hovhannes H. Surdee Zeghoumner

5.00

101 Kouchakjian-Khntrouny. Armenian-English—English-Armenian Dictionary

20.00

102 Kalpakian, H., The Armenian Community in Rumania (Printed in Jerusalem by St. James Monastery, 1979) (pb) Contribution

70a Krikorian, M.P. The Apocalypse of Jesus Christ. (hc)

5.00

72b Lang, David Marshall, Armenia, Cradle of Civilization. (hc) 29.00 (add \$1.25 for postage and handling. Insurance 75¢ uninsured at purchaser's risk)

97a McQueen-Williams, Morvyth, M.D. (Sarkessian and Apissom Barbara. A Diet For 100 Healthy Happy Years (hc)

8.95

74a Melkonian, Zareh. Armenian Made Easy, Vol. I (pb)

7.50

74b Melkonian, Zareh. Armenian Made Easy, Vol. II (pb)

8.50

75b Morgenthau, Henry. Ambassador Morgenthau's Story, (pb) (The Documented Account of the Armenian Genocide—Unabridged)

6.50

75c Morgenthau, Henry. "The Tragedy of Armenia"

0.75

100 Narkiss, Bezalal. Armenian Art Treasures of Jerusalem

45.00

94a National Geographic-June 1978 issue (The Proud Armenians)

5.00

94 Niepage, Martin. "The Horrors of Aleppo"

0.75

94f OVENA - Directory of Armenian Diaspora, 1980, (p.b.)

25.00

77a Papajian, Rev. Sarkis, A Brief History of Armenia (pb)

2.50

77c Papajian, Sarkis. Chunkoosh, (pb)

1.00

81 Saprichian, Altoun and Sarra. Mangakan Meghetiner (Children's Melodies) (hc)

10.00

82 Sarian, Rev. Khachik T. Avedaranee Tsolker (pb)

1.00

83 Sarian, Rev. Khachik T. A Voice From the Other World (pb)

3.00

# NEMRA DIDN'T KNOW THE TROUBLE HE WOULD CAUSE

Nemra, a fictitious name for a true event, was a thoughtful man, especially when it came to his family, but he didn't have a lot of money and he just didn't realize how much difference a Will would make. The only Will he had ever seen was his grandfather's handwritten one which was outdated and left everything to his grandmother who had died several years earlier.

When Nemra died in his fifties everyone was shocked. His wife had died before him without offspring. He had five brothers and his wife three sisters. Not all of them had been appreciative of him!

The first problem was locating the metal box where Nemra kept his important papers such as life insurance policies, deeds, and savings books. The box was empty. The lawyer the relatives approached suggested they check at the bank where they found that he had recently rented a safe deposit box. It took some doing to get to the contents!

## NO CASH AVAILABLE

Because the checking account was in Nemra's name only, no one had access to his cash. Money had to be borrowed to pay for funeral expenses.

The court appointed an administrator of the estate, who had to post bond (a requirement that can be waived with a clause in the Will). An attorney had to be hired to represent the interest of the heirs in court. Since it was almost two years before the estate was finally settled, this was expensive.

## WHAT TO DO WITH PERSONAL EFFECTS

Because there was no Will, it became difficult to make distribution of personal effects. In fact, tempers were frayed when relatives vied for some items which were wanted by others. You'd be surprised how little things become problems — "the little foxes that destroy a vineyard."

These hardships and complications came at a time when the relatives had their own problems. It would have been comforting for them if he had left a Will, rather than leaving the decisions affecting their future to others who could not know what to do as well as he did.

In addition, Nemra was committed to mission work, and his Will could have spoken for his faith by continuing his support of the cause he believed in, even in a small way — his church, his mission agency.

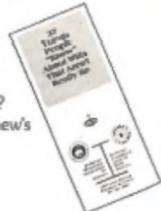
## THE RELATIVES ARE SHAKEN UP

On facing the complications, the relatives immediately realized the importance of a Will and arranged with their attorney to have their Will drafted. They were frightened thinking about what would have happened if they had been with Nemra when he had his accident and their wives and children had been left to face the hardships.

## WHATEVER HAPPENED TO THAT ANTIQUE SECRETARY (DESK) THAT BELONGED TO AUNT ALMA?

DID IT GO TO:

- The Junk Store?
- The attic?
- The rental house?
- Her favorite nephew's livingroom?



Her nephew inherited the heirloom because this dear lady left it as a bequest in her Will.

That's one of the nice things about a Will. Another is that you can include the good work of the Armenian Missionary Association, the Armenian Evangelical Union of North America, your Church.

Want To Know  
More About Wills?  
Send For Your Copy  
Of The Free Booklet Below

CLIP AND MAIL TODAY

To: Planned Giving Department  
**Armenian Missionary Association of America**  
140 Forest Avenue  
Paramus, N.J. 07652

Please send me a free copy of the booklet,  
"37 Things People 'Know' About Wills That  
Aren't Really So."

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